

The Converted Catholic

EDITED BY REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren."—Luke XXII: 32

Vol. XXVII

MAY, 1910

No. 5

EDITORIAL NOTES

WHEN the Apostle Paul declared in his letter to the Romans that the Gospel was the power of God unto salvation to all them that believe, he spoke from his own experience and also from observation of the lives of those who had accepted the good news. It was because the Gospel had done so much for Paul himself in transforming his entire life and character that he wrote about it in such positive terms. Although he had been a Pharisee of the Pharisees, he had found his careful obedience to the law powerless to remove from his heart the condemnation of sin or to give him a conscience void of offence towards God and man; but what his good works, faithfully performed over a long series of years, had failed to do, the power of Christ accomplished at once when he laid down his arms of rebellion and inquired in sincerity of heart, "Lord, what wouldst Thou have me to do?" Deliverance from the guilt and power of sin is earnestly sought by all who pay heed to their religious perceptions. Millions of people are striving to earn this experience by arduous labors, and endless religious observances, not realizing that the great purpose of the Son of God in coming to this earth was to "save His people from their sins." The salvation which He purchased for them with His own precious blood can be obtained without money and without price by all who will, in faith and repentance, accept the finished work He has done on their behalf. The word "Gospel" means "good news," and the tidings of this salvation, placed within the reach of all mankind, is the very best news that has ever been proclaimed on this earth.

The Pope's Warning to Mr. Roosevelt Against the Methodists

The importance of the events connected with Colonel Roosevelt's visit to Rome when he refused to call on the Pope justifies the space accorded to the subject in this issue of THE CONVERTED CATHOLIC.

It was written in the stars that this great American should not bow the knee to the man in the Vatican who falsely claims to be the Vicar of Christ and God's vicegerent on earth.

"Accommodating" Protestants may follow Mr. Roosevelt's suggestion that the matter should not be further discussed. But American Catholics will not let it die, and the Roman Curia—the Pope, Cardinals and machine manipulators of the Church—will never forget it. Summed up, the case stands thus:

Pope Pius X, the head of the Roman Catholic Church, said in effect through his Secretary of State, Cardinal Merry del Val, to Theodore Roosevelt, our only living ex-President:

"You must not deliver an address in the Methodist Church when you come to Rome, as Vice-President Fairbanks did when he was in the city in February.

"You must not visit them in their church, college or schools.

"You must not publicly give them any recognition, not even shake hands with them or bow to them if you should happen to meet them.

"If you do not promise to comply with these conditions, I will not shake hands with you or let you kiss my foot in audience." [Merry del Val said a *private* promise would suffice, which need not be strictly observed.]

What Mr. Roosevelt Learned About the Methodists in Rome

Mr. Roosevelt's reply to the Pope's conditions for an interview is known to the whole world. Like the noise of the hammer with which Martin Luther nailed his ninety-five theses to the door of the Wittenberg church, the sound of Theodore Roosevelt's refusal has been heard throughout the earth. "No conditions, impossible," said he. But when he reached Rome he inquired what all the trouble was about, and he learned that the Pope considered the Methodists his most deadly enemies.

"What had they done? What are they doing?"

They are preaching the Gospel to the Italians, as the Apostle

Paul did in the first century when he went to Rome, and by their splendid schools they are training leaders of public thought and of professional and social activity in the principles of civil and religious liberty; teaching all who come within their influence to be loyal to the King and to the Government of United Italy; insisting that the public schools shall be entirely free from ecclesiastical control; and taking a firm stand with those who demand the complete separation of Church and State in Italy. For advocating and upholding these principles in Italy every American should honor and sustain the Methodists.

Men Like Mayor Gaynor Commanded by Mr. Roosevelt

In forming our judgment on Colonel Roosevelt's course in reference to the Roman Catholic Church, past, present and future, it should be borne in mind that in one of his letters to Mrs. Storer—"Dear Maria"—he said (May 18, 1906), while he was President of the United States:

"You must remember that there are many people who feel about their religion just as you [a Roman Catholic] feel about yours. They can no more understand your turning Catholic than you can understand Catholics turning Protestant. Some of the best people I have ever met were Protestants who had originally been Catholics."

When Mr. Roosevelt returns to America next month he can repeat that statement, and point to the present Mayor of New York, Judge William J. Gaynor, as an illustration.

At a meeting of Protestant ministers of Greater New York, when nearly three hundred were present, in the Metropolitan Building, on April 12, 1910, the principal address was delivered by Mayor Gaynor, on "Civic Righteousness." The unanimous opinion of these leading pastors was that he is the best Mayor New York ever had, great in intellect, great in virtue, great in administration, reverent in spirit and God-fearing in acts and words. Although he is a Democrat, the Mayor said on that occasion that he had been "never, never, never a Tammany man."

As Mayor Gaynor is the chairman of the reception committee to welcome Mr. Roosevelt, the meeting of those distinguished men, who have so much in common in their ideals of American manhood and public righteousness, will be a memorable one.

Vatican Etiquette—Kissing the Pope's Toe

It is no violation of the privacy that attends the circulation of THE CONVERTED CATHOLIC, especially among public men and politicians, to say that the magazine has been going to the residence of Colonel Theodore Roosevelt for many years. It may be that hitherto this great man, like many other leaders in public life, considered some of the articles a little too strong in treating subjects relating to the devious ways of Rome in political affairs. But events have justified the attitude maintained by the magazine for so many years, that its position was well taken. Two things have ever been kept in view in the publication—the liberation of Catholics from the tyranny of the Roman Church, so happily characterized by the Marquise des Monstiers-Merinville (Miss Mary Gwendolin Caldwell) as "The yoke of Rome," and the enlightenment of all good Americans regarding the aggressions of the Papacy and the dangers to our free institutions from the unscrupulous intrigues of the hierarchy.

Among the many good results of Mr. Roosevelt's refusal to visit the Pope will be a falling off in the number of Americans who will seek an interview with "the head of the Church;" because self-respecting citizens will not care to subject themselves to possible humiliation in conforming to the conditions prescribed by the Vatican. Mr. Roosevelt would not promise to refrain from visiting the Methodists in Rome and shaking hands with his fellow-countrymen of that religious persuasion.

An audience with the Pope is a serious and solemn affair, which every true American should rightly consider ridiculous. The following is the etiquette of the occasion. It appeared in Volume III of THE CONVERTED CATHOLIC, August, 1886, under the heading, "The Pope and His Visitors," and with this text as a sub-title:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."—II Thessal. 2:3, 4.

The article was condensed from the New York Tribune, May 30, 1886:

AN AUDIENCE WITH THE POPE

M. des Houx, who for five years edited the *Journal de Rome*, the official organ of the Vatican, has just published a volume of souvenirs. As he had daily opportunities of seeing the Pope, and exceptional advantages for examining the interior working of the Vatican, his book is well worthy of notice. From it the following is condensed:

Unlike his predecessor, Leo XIII has a great predilection for those grand displays of pomp and ceremony which are nowhere seen to such advantage as at the Papal Court. Every day when he drives out in the immense Vatican gardens, his noble guards and his chamberlains attend him on horseback and the cortege is quite a large one. The greatest solemnity of the year, however, is the anniversary of his succession. It is the only day on which the Pope appears wearing the tiara or triple crown. The latter, however, is not very becoming, for his face is too thin and delicate for such heavy and majestic headgear. On this occasion everybody appears *en grande tenue*. After all the imposing retinue of priests, bishops and cardinals, the Pope appears borne aloft on his chair of state by eight footmen dressed from head to foot in scarlet. Four captains of the Swiss Guard, each bearing a great two-handed sword of state, stride alongside of the palanquin, whilst immense fans of white ostrich plumes are gently waved backward and forward on either side of His Holiness.

The private audiences are generally granted between the hours of 12 and 1 o'clock. The prelates of the household and the chamberlains receive the visitor most kindly in the great ante-chamber. As soon as the Pope is at liberty, Monsignor Macchi opens the door and announces the visitor. Entering the room the Pope is found seated in an arm chair, and as soon as he raises his hand in act of benediction the visitor falls on his knees once near the door, the second time in the middle of the room, and the third time immediately in front of the Holy Father, who extends his foot for the visitor to kiss. Then the visitor rises and remains standing during the interview.

Only the Cardinals are allowed to sit in his presence on two stools, which are placed on either side of the arm chair for the purpose. The Pope always begins the conversation. He talks much and at great length. He likes to listen to the sound of his own voice. When he motions that the audience is at an end, the foot is again kissed whilst he is in the act of

pronouncing the benediction, and then one has to back out, making exactly the same genuflexions as on entering. Frequently the Pope starts off on a fresh subject whilst the visitor is in the act of kissing his foot on departure, and appears to remain oblivious of the fact that the latter has to remain kneeling the whole time.

The Pope does not admit much contradiction. He does his best, however, to display a paternal benevolence to every one, to charm those present by a regal courtesy, and to hide his frequently strong prejudices under an appearance of a love of justice. His great object is somewhat similar to that which animated the reign of Pope Clement XIV, namely, to place the Church on friendly terms with all governments, be they Catholic, Protestant or heathen, and obtain from every one of them, no matter whether monarchical or republican, all possible advantages for the Church.

THE SAME CEREMONIES STILL IN VOGUE

Some Roman Catholics will tell their Protestant friends that the preceding description of the ceremony attending a Papal audience does not apply to our day or to the present Pope. But confirmation of the accuracy of M. des Houx in relating what he had frequently witnessed, comes from such a reliable source as the New York *Sun*, which in the European correspondence of its issue of April 17, 1910, said:

When Pope Pius X first went to the Vatican, his disregard of etiquette was a source of the gravest misgivings to his entourage. Scarcely elected, he *drew back his foot* when the Cardinals trooped up to pay homage, and only when the distressed Monsignor Rigi, the Papal master of the ceremonies, pointed out the ritual rubric could the Pope be induced to submit.

Later he waved away the bearers of the Papal sedan chair, saying it pleased him better to walk. He betrayed a distaste for the regal honors paid by the Swiss Guard and complained to a friend at having to endure eternal genuflexions on the part of those about him.

He employs the human singular instead of the official plural number in addressing his visitors. He even bids ordinary people to sit in his presence during an audience, a thing formerly permitted only to sovereigns and Cardinals.

We have italicized the words, "he drew back his foot," that our Catholic friends might see that "kissing the Pope's toe" is not an obsolete custom; and we presume it is all right for those who like that sort of thing. But the idea of asking such a man as Roosevelt to kiss anybody's toe—faugh!



By courtesy of the New York *Observer*.

COLONEL THEODORE ROOSEVELT

**President of the United States from 1901 to 1909. The only
living Ex-President, and now the Foremost Private
Citizen of our Great Republic**

COLONEL ROOSEVELT AND THE POPE

THODORE ROOSEVELT has been the best friend of the Roman Catholic Church in the United States ever since his political career began.

A native of New York City, of excellent family, a graduate of Harvard University, and a born politician, he soon entered official life. In the early "eighties" he was elected to the Assembly at Albany, where the strong personality of his character soon made itself felt. When his wife and mother died in the course of one week, he went West and lived for two years as a ranchman on the plains.

On his return to New York he became successively Police Commissioner, candidate for mayor on the Republican ticket against Abram S. Hewitt and Henry George, Assistant Secretary of the Navy, and Colonel of the Rough Riders in the war for the liberation of Cuba from the Spanish yoke.

It might be said that Colonel Roosevelt was carried into the Executive Mansion at Albany, by his cavalry regiment of Rough Riders. The time was not quite as ripe then for reform as it has since become, but Governor Roosevelt's stand for righteousness and decency was strong enough to disgust the machine leaders of his party in the State, and they tried to get rid of him by nominating him for Vice-President of the United States in 1900, when he was elected with Mr. McKinley. The assassination of President McKinley at the Exposition at Buffalo, N. Y., in September, 1901, placed Mr. Roosevelt in the White House. At the general election of 1904 Mr. Roosevelt was elected President, and a fine tribute to the power of his personality was the fact that in 1908 he compelled the Republican Convention at Chicago to nominate Judge Taft, who now occupies the Presidential chair. If President Roosevelt had desired re-election he could have been nominated and elected.

FAVORS TO THE ROMAN CATHOLIC CHURCH

It was acknowledged that his return to the White House in 1904 was in no small degree due to the large Roman Catholic vote, cast for him in recognition of the benefits he had conferred upon their Church for many years, the gratitude of

the hierarchy being, of course, of that kind which consists chiefly of a lively sense of favors to come. Nor were they disappointed. During all Mr. Roosevelt's second term Cardinal Gibbons and other high ecclesiastics were frequent visitors at the White House, and Mr. Fairbanks and other prominent politicians of the Republican party were not sparing of their flowers of rhetoric in praise of the Roman Church.

Mr. Roosevelt's attitude toward the Roman Catholic Church was strikingly revealed in the Storer episode of 1906.

MR. ROOSEVELT, THE STORERS, AND THE ROMAN CHURCH

In March, 1906, Mr. Bellamy Storer, a pervert from Protestantism to Romanism, was summarily dismissed from the post of Ambassador to Austria-Hungary by Mr. Roosevelt, then President of the United States, for using imprudent diplomatic measures to obtain a cardinal's hat for Archbishop Ireland. In December of that year he issued a pamphlet which revealed the methods of the Roman Church in obtaining power and influence in our country by means of political intrigue. This publication consisted largely of letters that had passed between Mr. Roosevelt and Mr. and Mrs. Bellamy Storer during a period covering several years.

From these letters it appears that in 1899 Mr. Storer, then Minister to Belgium, both wrote and cabled Mr. Roosevelt, then Governor of New York State, asking him to use his influence with President McKinley for Archbishop Ireland's promotion, and Mr. Roosevelt acceded to these requests. In a letter to Mrs. Storer, March 23, 1899, he said, in reference to this: "Remember, you have to largely guide me in matters of this kind, and write me always and fully." Mrs. Storer evidently made good use of the opportunities she enjoyed, for on April 30, 1900, Governor Roosevelt wrote to her: "You may be interested to know of the large percentage of Catholics whom I have placed upon the various important commissions in New York State;" and on November 23, 1900, he wrote to her:

On every question, such as Church property in the Philippines, the marriage law in Cuba, Catholic representation on charitable bodies and Catholic chaplains in the army and navy, I have appeals from numerous Catholics. They are almost al-

ways appeals which I feel to be just, and I help them out to the best of my ability.

In 1902, Mr. Storer was appointed by President Roosevelt Ambassador to Austria-Hungary, and on October 29, during a visit to the President paid by him and his wife at Oyster Bay, N. Y., Mrs. Storer made a memorandum of a conversation with the President in which he said he had told Cardinal Satolli in effect: "I consult Archbishop Ireland and lean upon him for support in every issue that involves the Catholic Church in America and in every question which concerns the Church in the Philippines."

But even while the Roman Church had few more active friends than President Roosevelt, he was not blind to the evils inherent in it, for he wrote to Mrs. Storer, May 18, 1906:

You must remember that there are many people who feel about their religion just as you feel about yours. They can no more understand your turning Catholic than you can understand Catholics turning Protestant. Some of the best people I have ever met were Protestants who had originally been Catholics. The worst thing that could happen, both for them and the Catholic Church, would be for the Catholic Church to champion the iniquities that have undoubtedly been committed, not only by lay but by clerical would-be leaders in the Philippines and elsewhere. One incident, which I actually cannot put on paper, came to my personal knowledge in connection with a high Catholic ecclesiastic in Cuba, which was of a character so revolting and bestial that it made me feel that the whole hierarchy in the island needed drastic renovation.

President Roosevelt also showed his attitude towards the Roman Church by taking into his Cabinet a strong Roman Catholic. Mr. Charles J. Bonaparte, of Baltimore, whose chief service to his church was the devising of a plan by which the Catholic Bureau of Indian Missions could, without interference from the courts, secure many thousands of dollars every year from Indian funds held in trust by the Government. The appointment of several Roman Catholics to important diplomatic and consular positions and commissionerships formed additional evidence of Mr. Roosevelt's friendship towards the Church of Rome.

What President Roosevelt did for the Roman Church in the Philippines is well known. The Rev. John L. Belford, a

Roman Catholic priest of Brooklyn, who was formerly stationed at Oyster Bay, N. Y., Mr. Roosevelt's summer home, said, as quoted in the *Brooklyn Eagle*, April 4, 1910:

I have reason to know that the present Pope would have been delighted to greet the man who has done so much for the Catholic Church in the Philippines. President Roosevelt, through Mr. Taft, then Governor-General, prevented the destruction of our Church in the Pacific possessions. He was the first President of the United States who showed a liberal spirit in his attitude toward our Church. Think of what might have happened in the Philippines had Mr. McKinley still been President. He was liberal enough personally, but the Methodist influences that surrounded him would have tried to have Catholicism stamped out.

BASE INGRATITUDE AND BLIND AMBITION

In view of all that President Roosevelt had done for the Roman Catholic Church and the favors he had bestowed upon its representatives, culminating in the public declaration in November, 1908, that one of the good Roman Catholics would soon be President of the United States, it would be only natural to expect that some gratitude should be manifested by the heads of the Church. The people had voted for him in the Presidential election of 1904, and he was grateful for their support and rewarded them. But the Pope and his advisers in their blindness forgot the benefits they had received and for their own advantage sought to humiliate him when he visited the city of Rome.

When, after the election of 1908, and William H. Taft was chosen President, Mr. Roosevelt decided to undertake a hunting expedition to Africa, to be followed by visits to several European countries, he was certainly justified in expecting at least a courteous reception from all the representatives of the Church to which he had proved such a powerful friend, and he appears to have received a hearty welcome from all the Roman Catholics whom he met, until he came to deal with the heads of the Church, who had profited the most by his past friendship for their religio-political organization. For it must be borne in mind that the whole Church is run for the benefit of the Italian Curia; they are the "men higher up" for whom all the other priests and people exist.

ATTEMPTED ASSERTION OF PAPAL TEMPORAL SUPREMACY

Much has been said about the "tactlessness" of the Vatican officials in imposing conditions beforehand on Mr. Roosevelt. They certainly took a great risk—but if Mr. Roosevelt had yielded the magnitude of the triumph could hardly have been exaggerated. It would have shown the whole world that the Papal Supremacy was still alive, and that it had been acknowledged by the most conspicuous living representative of the Nation that prides itself upon the separation of Church and State, and that ostentatiously denies the right of any one man to dictate to any other man in religious matters.

It must be remembered that an attempt to assert this Papal Supremacy over the Protestant British sovereign, King Edward VII, in the matter of a public procession of the Host in London in 1908, had almost succeeded, and that, in fact, the Papal Legate did land in England in defiance of an Act of Parliament expressly forbidding him to do so.

IF THEODORE ROOSEVELT HAD YIELDED

Had Theodore Roosevelt now put his neck under "the yoke of Rome" by compliance with the Papal condition the Vatican could have well afforded to forget its humiliation and defeat in London two years ago, and could have boasted before the whole world that, so far as the Temporal Power was concerned, America—to use Archbishop Ireland's phrase—had already been "made Catholic." The curious diplomatic manœuvres by which the King of England and the German Emperor humor the Vatican when they visit Rome would be nothing compared with the public submission of the former President of the United States to a command of the Pope.

But the effort failed, and the manifold disasters that have followed and will continue to follow, are proportionate to the benefits that would have accrued if this *tour de force* had succeeded.

Apart from Mr. Roosevelt's personal feelings, it was natural that as a man who had been President of a nation containing several million Roman Catholics, he should wish to show courtesy to the head of their Church, when he visited Rome,

and accordingly he responded to the suggestion to visit the Pope. Here is what happened:

THE FACTS OF THE CASE IN OFFICIAL DOCUMENTS

In February, in a letter written from Gondokoro, Africa, to Mr. Leishman, the American Ambassador in Rome, Mr. Roosevelt signified his wish to meet the King of Italy and the Pope.

The necessary arrangements for the interview with King Victor Emmanuel were made at once.

On March 21, Mr. John W. Garrett, Secretary of the American Embassy, called on Monsignor Kennedy, rector of the American College in Rome, and asked him to "transmit" Mr. Roosevelt's consent to an audience on April 5. Two days later Mr. Leishman sent the following cable to Mr. Roosevelt:

The rector of the American Catholic College, Monsignor Kennedy, in reply to inquiry which I caused to be made, requests that the following communication be transmitted to you: "The Holy Father will be delighted to grant audience to Mr. Roosevelt on April 5, and hopes nothing will arise to prevent it, such as the much-regretted incident which made the reception of Mr. Fairbanks impossible."

In sending this message Ambassador Leishman added this comment:

I merely transmit this communication without having committed you in any way to accept the conditions imposed, as the form appears objectionable, clearly indicating that an audience would be cancelled in case you should take any action while here that might be construed as countenancing the Methodist mission work here, as in the case of Mr. Fairbanks. Although fully aware of your intention to confine your visit to the King and Pope, the covert threat in the Vatican's communication to you is none the less objectionable, and one side or the other is sure to make capital out of the action you might take. The press is already preparing for the struggle.

In reply Mr. Roosevelt sent the following cable from Cairo, Egypt, to the Ambassador, March 23:

Please present the following to Monsignor Kennedy: "It would be a real pleasure to me to be presented to the Holy Father, for whom I entertain a high respect, both personally and as the head of a great Church. I fully recognize his entire right to receive or not to receive whomsoever he chooses, for

any reason that seems good to him, and if he does not receive me I shall not for a moment question the propriety of his action. On the other hand, I in my turn must decline to make any stipulations, or submit to any conditions which in any way limit my freedom of conduct. I trust on April 5 he will find it convenient to receive me.

On March 28 Mr. Roosevelt received the following despatch from Mr. Leishman, transmitting this message from Dr. Kennedy:

His Holiness will be much pleased to grant an audience to Mr. Roosevelt, for whom he entertains high esteem, both personally and as President of the United States. His Holiness quite recognizes Mr. Roosevelt's entire right to freedom of conduct. On the other hand, in view of the circumstances for which neither His Holiness nor Mr. Roosevelt is responsible, an audience could not occur except on the understanding expressed in the former message.

On the following day Mr. Roosevelt sent a cable to Mr. Leishman, saying: "The proposed presentation is, of course, now impossible."

When he landed in Naples, Mr. Roosevelt prepared a statement for the public which was cabled from Rome on Sunday, April 3, with all the documents in the case. The cable despatch to Dr. Lyman Abbott, the Editor of *The Outlook*, of which Mr. Roosevelt has been a contributory editor ever since he retired from the White House, was as follows:

Naples, April 3, 1910.

Dear Dr. Abbott: Through *The Outlook* I wish to make a statement to my fellow Americans regarding what has occurred in connection with the Vatican. I am sure that the great majority of my fellow citizens, Catholics quite as much as Protestants, will feel that I acted in the only way possible for an American to act, and because of this very fact I most earnestly hope that the incident will be treated in a matter-of-course way as merely personal, and, above all, as not warranting the slightest exhibition of rancor or bitterness. Among my best and closest friends are many Catholics. The respect and regard of those of my fellow Americans who are Catholics are as dear to me as the respect and regard of those who are Protestants.

On my journey through Africa I visited many Catholic as well as many Protestant missions. As I look forward to telling the people at home all that has been done by Protestants

and Catholics alike, as I saw it, in the field of missionary endeavor, it would cause me a real pang to have anything said or done that would hurt or give pain to my friends, whatever their religious belief. But any merely personal considerations are of no consequence in this matter. The important consideration is the avoidance of harsh and bitter comment, such as may excite mistrust and anger between and among good men.

The more an American sees of other countries the more profound must be his feelings of gratitude that in his own land there is not merely complete toleration but the heartiest good will and sympathy between sincere and honest men of different faiths—good will and sympathy so complete that in the innumerable daily relations of our American life Catholics and Protestants meet together and work together with no thought of the difference of creed being even present in their minds.

This is a condition so vital to our national well-being that nothing should be permitted to jeopard it. Bitter comment and criticism, acrimonious attack and defence, are not only profitless but harmful, and to seize upon such an incident as this as an occasion for controversy would be wholly indefensible and should be frowned upon by Catholics and Protestants alike and all good Americans.

Faithfully yours,

THEODORE ROOSEVELT.

The Outlook also published the following statement:

We are authorized to say that Mr. Roosevelt had not directly or indirectly communicated with the Methodists, or any one else, and had not made any agreement to speak to or receive anybody. He entered Rome with no arrangements of any kind, save for the audience with the King, so that the Vatican, in endeavoring to impose conditions upon him, acted before he even thought of taking steps for any other engagements whatever.

Great surprise was expressed at the Vatican when Mr. Roosevelt gave out the communications between Ambassador Leishman and Monsignor Kennedy for publication, "as they were regarded by the Vatican in the light of diplomatic documents."

An American Roman Catholic, J. C. O'Laughlin, the correspondent of the New York *Times*, who was Assistant Secretary of State at Washington last year, made a personal effort to rescue the Vatican by a visit to Cardinal Merry del Val, the Papal Secretary of State. In a semi-official account of the

interview given out by the Vatican and published in the *New York Herald*, April 4, 1910, are the following paragraphs:

Cardinal Merry del Val said to Mr. O'Laughlin, "Can you guarantee that Mr. Roosevelt will not visit the Methodists here?"

Mr. O'Laughlin replied, "I cannot. Indeed, I believe that Mr. Roosevelt is just the man to go there. He will do as he pleases."

In the course of further conversation the Cardinal declared that no court of Europe granted unrestricted audiences.

"Mr. Roosevelt himself," said the Cardinal, "when he was President, declined to receive persons unconditionally at the White House."

Without giving the name of the person, the Cardinal recalled a case where Mr. Roosevelt when President, having been erroneously informed that a certain person was visiting him by authority of the Vatican, immediately sent a Cabinet officer to the Apostolic Delegate at Washington to inform the Delegate that he could not receive this personage, but he meant no courtesy to the Pope by his refusal. The Pontiff, when informed of this, replied: "I esteem President Roosevelt more than ever."

It is worthy of note, as showing the ethical standards of the Vatican, that in the same statement Mr. O'Laughlin expressly disavowed coming on Mr. Roosevelt's behalf, but said he came "on his own account as an American Catholic." In spite of this assertion, however, the Cardinal promised that the audience should take place if his visitor would only "give confidential assurance that *de facto* Mr. Roosevelt will not go to the Methodists, thus leaving entirely aside the question of what he may consider to be his rights in the matter." In other words, a secret promise given by an irresponsible man admittedly unauthorized to give any undertaking of the kind, would have been accepted by the Papal representative, who appeared to be quite indifferent as to whether such a promise were kept or not. This is Jesuitism pure and simple; but Merry del Val, who is now Sorry del Val, tackled the wrong man when he tried to entrap Mr. Roosevelt and play Jesuitical tricks upon him.

The *New York Times* of April 5 contained the following paragraphs from its Rome correspondent:

A phase of the situation which is attracting more and more attention here is the open disapproval of the Vatican's action expressed by many Catholics. This is not confined to laymen, but extends to the hierarchy, and even to the Sacred College itself. Responsibility generally is placed personally on the shoulders of Cardinal Merry del Val.

Cardinal Merry del Val's father, formerly the Spanish Ambassador to the Vatican, who is now in Rome, and has often complained of the haughty and boastful attitude of the United States in the days of Spain's defeat, said to a friend: "It seems providential that my son should be the man to humble a Yankee President."

A VATICAN ATTACK ON MR. ROOSEVELT

Among the many cablegrams from Rome during the month, the following is notable as showing the bitter spirit of the Pope:

Rome, April 12, 1910.—The Vatican has authorized a statement concerning a call made by Abbot Laurence Janssen on Colonel Roosevelt on the eve of his departure from Rome. Abbot Janssen, a Benedictine and Secretary of the Congregation of the Affairs of Religious, did not find Mr. Roosevelt at home, but left his card, on which he wrote in French that he wished to congratulate Colonel Roosevelt for the constant support given to his order and to the Catholic Church in general in America during his "glorious career" as President, which he hoped would soon be resumed.

The Vatican statement says: "The Holy Father has highly disapproved of Father Janssen's initiative toward Mr. Roosevelt, as cabled through the Associated Press, as this act of his evidently lends itself to an interpretation offensive to the Holy Father. Father Janssen acted through his own impulse, without any authorization from any one whatever."

The statement further emphasizes the Vatican policy, which, to use its own words, was that it "did not wish Mr. Roosevelt to bracket the Pope with other more or less royal personages he will boast of having hunted in Europe after his African hunt."

Although it has been intimated that many bishops and priests had approved of the ex-President's attitude toward the Vatican, not one of them would dare to give public expression to his sentiments. What cowardly slaves they are. "We are between the devil and the deep sea," said one of them.

Commenting on this incident, the *New York Times*, April 14, contained the following editorial:

"MORE OR LESS ROYAL"

The Vatican household would be well advised, we think, if it could be content to consider the Papal audience denied to Mr. Roosevelt as a closed incident. Nothing is gained, quite the reverse, by repeated outgivings and explanations. The world very promptly made up its mind about the matter, and, in this country, at least, public opinion is not likely to be changed by anything that can now be said. The one conspicuous fact was that a Papal audience had been denied to an ex-President of the United States. The first conclusion was that this mistake, for obviously it was a mistake, was due to the want of tact of the Papal Secretary, Merry del Val. The latest statement from the Vatican makes it plain that this conclusion must be revised. It now appears that the exclusion of Mr. Roosevelt from the privilege of an audience was intended. At least we can make nothing else out of the authoritative statement in explanation of the Vatican's policy that "it did not wish Mr. Roosevelt to bracket the Pope with other more or less royal personages he will boast of having hunted in Europe after his African hunt."

The use of such language concerning ex-President Roosevelt, who counts among his warm friends many prelates of the Roman Catholic Church in the United States, who has always shown great consideration for the Church and much interest in its work, may call for some explanation, and search for an explanation might not be a long one. There can no longer be any question of tact; the intent is quite unmistakable. But, in the judgment and appreciation of the Vatican, which of the high personages Mr. Roosevelt intends to visit are "more" and which are "less" royal? The ex-President, we believe, is to visit the Emperor Francis Joseph at Vienna, the Emperor William at Berlin, King Edward at London and President Fallieres at Paris. Of course, the President of the French Republic is neither "more" nor "less" royal; he is not royal at all. The discrimination in respect to the degree of royalty must apply to one of the other three. Which is it?

+ + +

The last function in which Colonel Roosevelt took part in Rome was the dinner given in his honor at the Municipal Palace by Mr. Nathan, the Hebrew mayor of the city, and attended by the premier and several Cabinet officers and members of Parliament as well as the United States Ambassador in Rome and other distinguished Americans. As Mr. Roosevelt is a Freemason a large delegation of officers of that fraternity were also present.

After his departure from Rome his progress through the various European countries has been like a victorious triumph. No private individual has ever been received with such acclaim by emperors, kings, parliaments and people.

His visit to Vienna was marked, on April 16, by a shame-faced apology from the Vatican for the insult that had been offered in Rome. The Papal Nuncio, Monsignor Granita di Belmonte Pignatelli, had been invited to lunch by Richard C. Kerens, of St. Louis, the Roman Catholic Republican politician of Missouri, who had recently been appointed United States Ambassador to Austria-Hungary, in his apartments; but as other diplomats had not been asked, the Nuncio declined. Immediately after the lunch, however, he paid a visit to Mr. Kerens, and contrived to meet Mr. Roosevelt, who doubtless told him that the Vatican incident was closed and that no hard feelings remained.

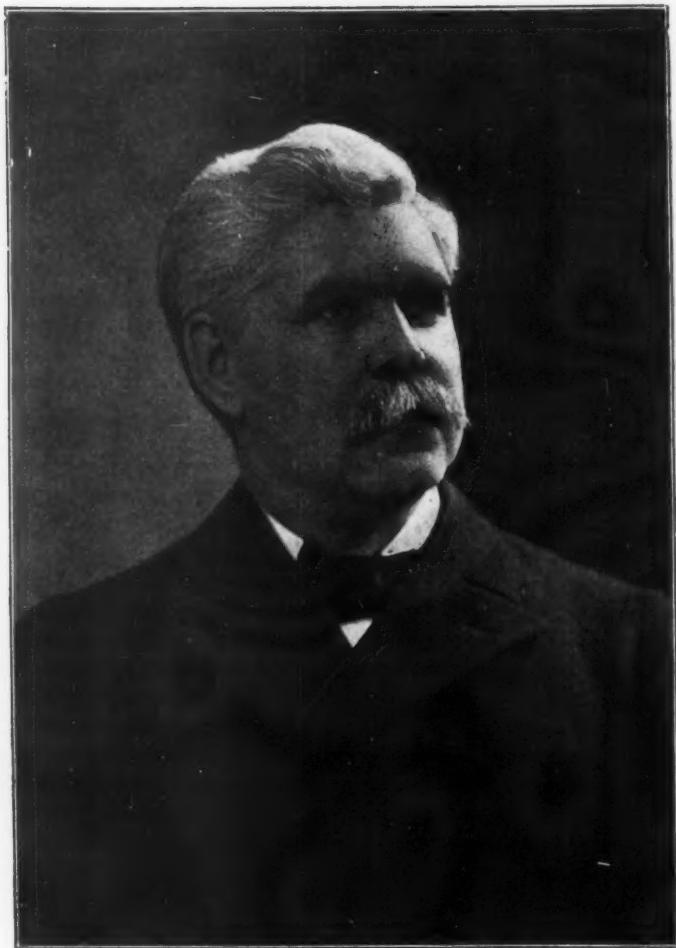
At Budapest and in other parts of Hungary the people went wild over the great American. The children in the streets went marching about in processions shouting "Long live Teddy!" In the Hungarian Parliament he delivered one of his characteristic speeches.

At a luncheon at Babolna, the "Calvinist" Bishop of Hungary referred to Mr. Roosevelt as "the champion of Protestantism."

In Paris he received an enthusiastic welcome of the kind usually accorded to royalty, President Fallières entertaining him at a State dinner. On April 23 he delivered a speech at the Sorbonne on the subject of race suicide, a topic of practical interest to the French nation. On Sunday he went to the American Presbyterian Church with the American Ambassador, and the Associated Press states that he "took an active part in the service, joining in repeating the Lord's Prayer and in the responsive reading and singing."

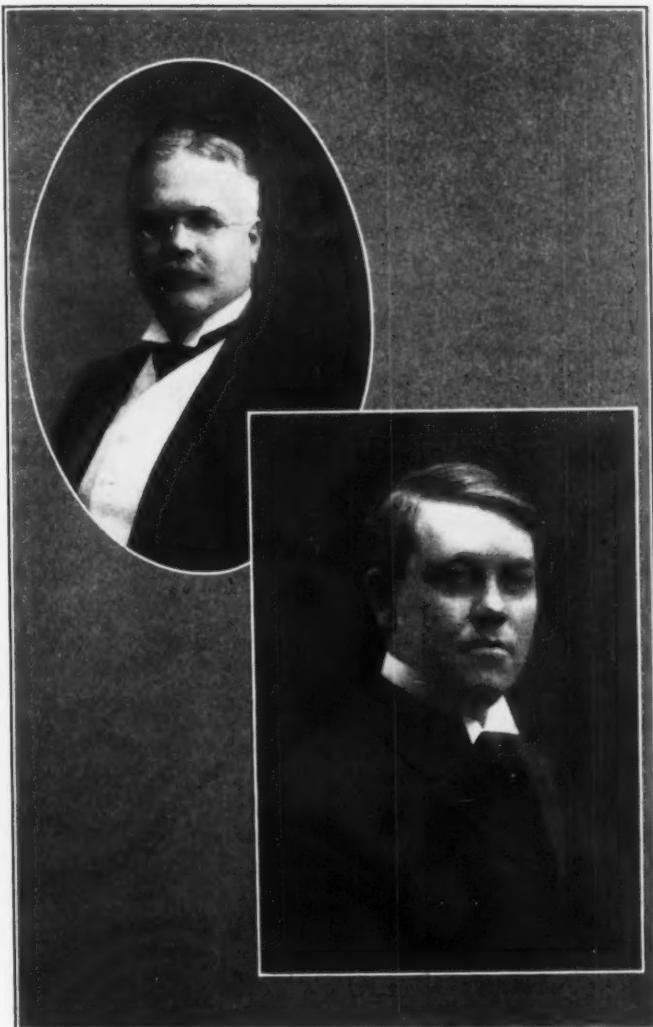
The two great Republics of the world have been drawn closer together by the visit of Mr. Roosevelt. The United States and France have always been most friendly, from the days when Lafayette, Rochambeau and other distinguished sons of France came to the aid of the infant Republic and bravely helped to win her fight for freedom.

Mr. Roosevelt's reception in Germany and England will be noted in the June *CONVERTED CATHOLIC*.



REV. WILLIAM BURT, D.D. LL.D.

**Bishop of the Methodist Episcopal Church for the European Conferences.
For Eighteen Years Superintendent in Italy.**



REV. N. WALLING CLARK, D.D.
Superintendent of Methodist
Missions in Italy.

REV. B. M. TIPPLE, D.D.
Pastor Methodist Church
in Rome.

Editor O'Connor's Letters to Cardinal Gibbons

Eighth Series.

No. 14.

331 West Fifty-seventh Street, New York, May, 1910.

Sir:—By a fortuitous concurrence of circumstances I am compelled—I shall not say unwillingly—to begin this Letter after the manner of the preceding Letters for this year by referring to the troubles that have come upon yourself and your Church. You visited the Paulist Fathers of this city in January to eulogize their work of "converting" Protestants, on the occasion of the fiftieth anniversary of their society. In your words of praise you lauded the Rev. Isaac T. Hecker, the founder of the Paulists, and compared him to "St." Dominic, the persecutor of the Albigenses, and to Ignatius Loyola, the founder of the Jesuits. You were unfortunate in the comparison, for Dominic is known in history as the man of the bloody Inquisition, and Loyola's name is synonymous with Jesuitism, which is the embodiment of every form of villainy—*Ad maiorem Dei gloriam* ("For the greater glory of God"). That blunder of yours was referred to in my February Letter.

In March the refusal of Vice-President Fairbanks to deny his Protestantism that he might have an audience with the Pope caused you much trouble, but that was as nothing compared with the present predicament in which the Papacy has been placed by Colonel Roosevelt's visit to Rome.

Then in my April Letter I referred to the falsity of your impudent claim that religious toleration was first introduced into this country by members of your Church.

As a human being, a fellow citizen and a Christian, I am sorry for the accumulation of troubles that has come upon you this year. But as a Protestant who has come out of the darkness and superstitions of your Church I cannot say that I weep with you or share your sorrows. With the Bible as the rule of faith and practice of Protestants, it would be inconsistent for those whose fathers also came out of Romanism to lament the overthrow of the Papal power in this world.

The history of your Church for the forty years that cover the

period since the declaration of Papal Infallibility and the occupation of Rome by the Italian Government, can be viewed only in its proper light as a fulfilment of prophecy. Almighty God chooses His own instruments and His own time for the accomplishment of His purpose. The signs of the times clearly indicate that the disintegration of the whole Roman system is making rapid progress. You, Cardinal, have seen the overthrow of the Temporal Power, the establishment of the French Republic and the separation of Church and State in that great country; also the expulsion of Spain by this young Protestant nation from the Western world and from the Philippine Islands.

Now comes Theodore Roosevelt, the most popular man in all the world, and, without any such desire upon his part, he finds himself used, in the hand of God, to deal the most crushing blow to the Papacy that it has ever received in the United States.

You and Archbishop Ireland and other prelates, who have spent so much time and trouble in trying to make the American people think that the fundamental hostility between the Vatican and all civil and religious liberty has become a thing of the past, have had all such utterances condemned by the Pope himself in a voice so loud that it has been heard all over the world.

All the statements by the ecclesiastics of your Church to the effect that the allegiance of Roman Catholics to the Papacy is only "spiritual" are also shown to be without foundation, because Pope Pius X has made it manifest that he not only claims temporal power over Protestants as well as Catholics, but that he would have exercised it over Colonel Roosevelt himself had that gentleman fallen into the trap.

Again, your loud professions about the gratitude and appreciation felt by the heads of the Church for the favors and benefits that have been bestowed upon their representatives in this country for so many years are seen to be as empty, worthless and misleading as your utterances on other matters. Like the serpent in the ancient fable that bit the man who put it in his bosom to warm it, your Church has proved itself the foe and the destroyer of every nation that has granted it hospitality. It is not necessary to go outside this country to find abundant proof of this. In return for the benefits conferred upon your Church by our Government the hierarchy has in many States banished the Bible from the public

schools—to the great detriment of the spiritual, intellectual, and moral welfare of the rising generation. To-day in every parochial school in the land children are being brought up to regard the Pope as the Vicar of Christ and Supreme ruler in the earth, and taught, directly or indirectly, that the free institutions for which the fathers of the nation shed their blood are more or less contrary to the teaching of the only true Church, and only to be utilized for the increase of the power and influence of the hierarchy until such time as the power of Rome shall be great enough to overturn the present order of things and bring the whole country under the Papal yoke. Of course these things may not be put in just this way by the monks and nuns in your schools, but the "atmosphere" and the general trend of feeling and influence prepares the minds of the children to receive these things a little later in life. In the meantime they grow up recognizing the Pope and priest as the greatest authority, whose instruction in all the affairs of life they receive as from God Himself.

Though it may add to the troubles that press upon you at this time through your obstinate adherence to Papalism, I must here refer to some facts regarding your Church which you may not like, and especially to one incident connected with the Papal insult to Mr. Roosevelt which is scarcely of less importance than the ex-President's action in snubbing the Pope. I refer to the fine stand taken by the Rev. Dr. Tipple.

THE STATEMENT OF THE REV. DR. TIPPLE

On Monday, April 4, the Rev. Dr. Bertram M. Tipple, pastor of the American Methodist Church in Rome, after being received by Mr. Roosevelt, issued a statement expressing the greatest satisfaction that the proposed visit to the Pope had been cancelled. He said:

"While the work of Methodism in Rome started the rumpus, it is no longer Methodism, or any other ism, but the great principle of toleration. Mr. Roosevelt has struck a blow for twentieth-century Christianity.

"The representatives of two great republics have been the ones to put the Vatican where it belongs. President Loubet refused to accede to Vatican conditions, and now Mr. Fairbanks and Mr. Roosevelt come to maintain the dignity and

independence of American manhood in the face of Vatican tyranny.

"The Vatican is incompatible with republican principles. This is a bitter dose for patriotic Catholics in America to swallow. I wonder how many doses of this sort they will take before they revolt? Is Catholicism in America to be American or Romish? If Romish, then every patriotic American should rise to crush it, for Roman Catholicism is the uncompromising foe of freedom.

"After the Fairbanks episode the Methodists never dreamed that the Vatican would commit a similar blunder with Mr. Roosevelt. That it has done so is added proof that the policy prevailing there is the same yesterday, to-day and forever. The Vatican is the Vatican. The world advances but the Vatican never.

"Americans can now better understand how it is that the Roman Church has lost France, the men of Italy, and is losing Spain and Austria."

JOHN WESLEY ON ROMAN CATHOLICISM

It is nothing new for the Methodist Church to be in conflict with Roman Catholicism. John Wesley, the founder of Methodism, early in his ministry perceived the evil that is inherent in that religio-political organization. In a letter written from London in 1780, he said:

That no Roman Catholic does, or can, give security for his allegiance or peaceable behavior I prove thus: It is a Roman Catholic maxim, established, not by private men, but by a public council, that "no faith is to be kept with heretics." This has been openly avowed by the Council of Constance; but it never was openly disclaimed. Whether private persons avow or disavow it, it is a fixed maxim of the Church of Rome.

The power of dispensing with any promise, oath, or vow is another branch of the spiritual power of the Pope. All who acknowledge his spiritual power must acknowledge this. But whoever acknowledges the dispensing power of the Pope can give no security for his allegiance to any government.

Oaths and promises are none; they are light as air; a dispensation makes them all null and void. Nay, not only the Pope, but even a priest, has power to pardon sins! This is an essential doctrine of the Church of Rome. Oaths are no

security at all; for the priest can pardon both perjury and high treason.

Setting then, religion aside, it is plain that upon principles of reason, no government ought to tolerate men who cannot give any security to that government for their allegiance and peaceable behavior. But this no Roman Catholic can do, not only while he holds that "no faith is to be kept with heretics," but so long as he acknowledges either priestly absolution or the spiritual power of the Pope.

John Wesley, though one of the great religious leaders of the world, did not claim to be a prophet, but his characterization of Roman Catholicism is as true to-day as it was when written one hundred and thirty years ago. Roman Catholics can be loyal American citizens only in proportion to their independence of Popery, and if they say out loud that they are free from Popish control, they will be excommunicated. So they are on the horns of a dilemma.

William E. Gladstone, the great English statesman, orator and scholar, was not less pronounced, though more diplomatic, than John Wesley in his description of the dual allegiance required of Roman Catholics. In his "Vatican Decrees," this is set forth with much learning. Mr. Gladstone's friend, Lord Acton, a Roman Catholic, was but little less outspoken on this subject.

The dual allegiance of Roman Catholics has been strikingly illustrated in the case of the present Lord Mayor, of London, Sir John Knill, who is a Roman Catholic, and very zealous in his faith. In a cable despatch to the New York *Sun*, dated April 23, it is said this Lord Mayor "got into hot water recently at an official banquet because he proposed the health of the Pope before the health of King Edward."

Dr. Tipple has been criticized for not waiting until Mr. Roosevelt's departure from Rome before issuing his statement. But no one has challenged the accuracy of his description of Vaticanism or questioned his personal courage, integrity or good faith.

The Vatican bureau of misinformation sent out a despatch to the effect that Mr. Roosevelt had not only disapproved of the statement of Dr. Tipple, but that he had said he would have him recalled from Rome by the Methodists at home. Of course Mr.

Roosevelt said nothing of the kind. We have the clearest testimony as to that.

A Rome despatch, April 24, to the New York *World* quoted the following statement that had just been issued by the Rev. Dr. Lowrie, rector of the American Protestant Episcopal Church in Rome:

The report that the ex-President spoke to me of his purpose to drive out the Methodists from Rome, characterizing them as a disgrace to any religion, is absolutely without foundation. I desire to say that Mr. Roosevelt said nothing to me with reference to Methodism in Italy.

It is not necessary to make this declaration for Mr. Roosevelt's sake, as nobody would believe that he made such a preposterous statement. I say this for my own sake, because I would not have it supposed that I could listen without protest to such an expression as was falsely attributed to Mr. Roosevelt.

My relations with the Methodist mission in Italy have always been friendly, and I esteem its work here as most useful.

The American people will learn that it does not pay to help your Church in any way. Mr. Roosevelt's case is the latest example of this. Even the newspapers that have been opposed to Mr. Roosevelt in politics have condemned the tactlessness and ingratitude of the Pope, though they would like to poke fun at the ex-President in connection with the matter. Under the heading, "The Area of Rome," the New York *Evening Post* of April 7 published a communication from a writer who says: "The fact of the matter is, there isn't sufficient space in Rome for two *Infallibles*." Nor will there be in America when Roosevelt returns; and his Catholic friends in politics will tell the Pope so. Then they may be excommunicated, and that will place them in good company, for as a loyal Freemason who hobnobbed with all Masons in Rome, Roosevelt is also excommunicated.

Yours truly,

JAMES A. O'CONNOR.

Form of Bequest to Christ's Mission

I give and bequeath to Christ's Mission, organized in the City of New York, according to the Laws of the State of New York, the sum of \$..... to be applied to the use and purposes of said Mission.

SERVICES IN CHRIST'S MISSION**331 West Fifty-Seventh Street, New York**

JAMES A. O'CONNOR, PASTOR

AT the services in Christ's Mission on Sunday afternoon, April 10, the Rev. James A. O'Connor, in referring to the Roosevelt-Vatican incident, said:

There are three special features in connection with this international religio-political episode worthy of consideration.

First, Pope Pius X, in his manner of refusing to receive Mr. Roosevelt in audience because the latter would not give assurance that he would refrain from visiting the Methodist College in Rome, after the manner of Vice-President Fairbanks, conclusively demonstrated that the Roman Catholic Church is a political institution quite as much as a religious organization.

In the correspondence that passed between Colonel Roosevelt and Mr. Leishman, the American Ambassador to Italy, the Vatican authorities appear as diplomatists after the manner of other courts and governments, whereas Mr. Roosevelt did not give them recognition in that capacity, but sent his communications through Monsignor Kennedy, rector of the American College. "Please tell Dr. Kennedy so-and-so," were his words to Ambassador Leishman, but Cardinal Merry del Val, the Papal Secretary of State, considered the correspondence "diplomatic," for he rebuked Mr. Roosevelt by implication, for giving the documents to the press, which he pointedly characterized as a violation of diplomatic usages, such as prevail at all courts.

Mgr. Falconio, the Papal Delegate at Washington, D. C., said, too, in speaking of the matter: "It must be considered that the Holy Father considers himself as a sovereign ruler, and as such is considered by other nations. * * * Every government has its etiquette or rules to protect the office and position of its ruler." American Protestants cannot help seeing now that the Roman Church is the most powerful political organization in the world, which, having no territory of its own, meddles in the affairs of other nations whenever and wherever it has the opportunity, by working through its followers, to whom the Church is "the gate of Heaven," as

Roman Catholics are taught and believe that the Pope has the keys of Heaven, and that he is infallible. When they realize that all the chief men at the head of the Church have committed such a tremendous blunder as the affront put upon Colonel Roosevelt, and one which must do untold damage to the Church in every country, they will wonder if the men who have wrought such serious injury to Catholicism in an important affair connected with this earth, are safe leaders in things which concern Heaven. To make the matter still worse, they have been told that all the hopes of the Vatican are centered on the United States, because so many of the "Catholic" countries are rejecting Papal rule, and yet the man over whom what the London *Tablet* (the great English Catholic paper) dolefully calls "this tragedy of errors" has taken place, has been President of the United States for more than seven years. Roman Catholics in America will not be quite so ready as they may have been in the past to believe that the French and other Roman Catholics who have turned their backs on the Pope are necessarily "infidels" and "atheists;" and when confidence in the heads of the Church in Rome has once been shaken, the hold of the hierarchy is greatly weakened.

Third. American Roman Catholics will be made to see, as they never saw before, how hostile are the heads of their Church to every form of liberty, even in matters not affecting religion. Only a few days previously, Mr. Roosevelt had stood on the banks of the river upon which the cradle of Moses had floated centuries before, and lectured the children of a score of the most ancient peoples upon earth upon what true liberty and toleration really were, and the relations of these things to good government. He spoke with authority, and as one who had carried out, while President of the United States, in his own administration, the principles he then set forth so eloquently. Yet this was the very man upon whom the Vatican sought to impose conditions beforehand, with which no true American could comply. This course of the Vatican was the more remarkable, also, because Mr. Roosevelt had for years enjoyed the reputation of being not only a most courtly American gentleman, but one of the most astute politicians in the United States, if not in the world, and therefore most

unlikely to offend against propriety or good taste—and still less to cause needless offense to millions of members of the Roman Church, not only in his own country, but in all parts of the world.

Again, still another result of this episode will undoubtedly be the secession of many Roman Catholics from the Church of Rome in its religious as well as its political functions. If the Roman Curia has shown itself so utterly devoid of statesmanship and administrative capacity in such a case as this, where the self love of so many Roman Catholic friends of Mr. Roosevelt was involved, the question arises, "Can these men in Rome be safe guides in the sphere of religion?" The Roman Church says it is "the only true Church of Christ," and the people are taught that they can have no salvation except through the Pope and his bishops and priests, "who alone are empowered to administer the sacraments;" and "no sacrament no salvation" is a maxim of the Church. Protestants should welcome these seceding Catholics into the fellowship of all the Christian churches. The supremacy of the Roman Church in the United States has received its death-blow—administered unwittingly by the great American who was, while in the White House, the best friend it ever had there. It is the Lord's doing, and it is marvelous in our eyes.

At the services on April 17 and 24, Pastor O'Connor said that he hoped the remaining debt on the Mission building would be paid this year. It was not a large debt, considering the value of the property, and its payment would greatly relieve him.

Catholics Leaving the Church Becoming Socialists

For the first time in this country a large city—Milwaukee, Wisconsin, has elected a municipal government entirely composed of Socialists. Milwaukee is a strong German Catholic city, but evidently the priests are losing control over the people. The *New York Independent*, April 14, had this interesting item:

The Catholic Church condemns Socialism. The strongest Catholic ward in Milwaukee is the fourteenth, where four-fifths of the voters are Polish Catholics. That ward was carried by the Socialist candidate for Mayor, although the Democratic candidate was a Catholic. Query: Are they good Catholics? Are they Catholics at all? Are they counted as Catholics in the census which gives that Church fourteen million members?

The Paulists Admit Failure to Pervert Protestants

That was the heading of an article in the last *CONVERTED CATHOLIC* which was not put in its proper place by the printer. Therefore it is reproduced in this issue:

There have been many indications of the hand of Providence in the Fairbanks incident [much more in the Roosevelt-Vatican affair], not the least of which is the confusion thrown into the ranks of the Jesuits and Paulists in their efforts to delude Protestants into the toils of Rome. We know the Pope complained of the evangelical Protestant work in Rome as proselyting the Italians. Whereupon everybody said, "That cuts both ways. If Protestants should not convert the Italians, why should Catholics try to convert Protestant Americans?" So the Paulists in their deceitful way now say that what they really mean by "non-Catholics" primarily concerns the "careless Catholics" who have turned away from their Church and abandoned its services.

In the New York *Catholic News*, March 26, 1910, is an account of a Paulist mission in Brooklyn, which says that "many fallen-away Catholics came back to the practice of their duties." The paragraph adds: "Critics have often said, 'Let us take care of our own; let us stop the leakage before we go out after the lost sheep of the other churches.' They forget that the mission to non-Catholics reaches many of the careless Catholics."

Thus we see that the Paulist Fathers have been only pretending to convert the Protestants. Their "non-Catholic missions," by their own confession, have been mere bluff. It is well that such a revelation has taken place, for every intelligent American who has studied the subject even slightly knows that the Protestant who becomes a Romanist forfeits his liberty and gets into a dangerous morass of superstition and bigotry, from the miasma of which he will find it most difficult to escape.

Our good friend, Mr. Thomas Hardy, of Wisconsin, in a letter received last month, said:

"I sent a copy of *THE CONVERTED CATHOLIC*, with questions, to some Paulist Fathers who were holding one of their missions here to make converts to Romanism. The priest who answered the questions said in the church before the whole congregation that if he could believe all that was in *THE CONVERTED CATHOLIC*, he would leave the Roman Church to-morrow. I take great pleasure in sending copies of the Magazine to my friends, and I do not forget your good work in my prayers. I have learned more from *THE CONVERTED CATHOLIC* than from any other publication outside of the Bible, and I have heard other people say the same thing."

DR. MACARTHUR ON CHRIST'S MISSION

THIS month the Rev. Robert Stuart MacArthur, D.D., LL.D., celebrates his fortieth anniversary as pastor of Calvary Baptist Church, New York City. This is a notable event in the religious history of New York, and Dr. MacArthur is one of the most notable public men in America, not only as pastor of a great church, but as preacher, author, and a leader in every movement for the betterment of mankind. Calvary Church is his first and only pastorate. It was a Presbyterian minister and editor, the Rev. John Bancroft Devins, D.D., LL.D., of the *New York Observer*, who said, when he learned that Dr. MacArthur was to preach an anniversary sermon in Christ's Mission, "I am glad he is to be at Christ's Mission, for he is the best all-round man and minister we have in New York City."

When Dr. MacArthur preached at the twenty-fifth anniversary of Christ's Mission in 1904, he pointed out certain features of the work that would render its permanency not only advisable but most important for the welfare of the country and particularly for the instruction of Protestants regarding Roman Catholicism, and the enlightenment and conversion of Catholics to the evangelical faith. Some sentences from that address will be acceptable to the friends who have followed the course of the work of Christ's Mission with sympathetic and prayerful interest for so many years. Dr. MacArthur said:

KIND WORDS FROM A GREAT PASTOR

So far as my interest in this place is concerned, it would not be easy to use words too strong to express that interest. I felicitate myself that by the courtesy of our brother, James A. O'Connor, and in the good providence of God, I have the opportunity of being present on this occasion which I regard as an event of more than ordinary interest—it marks a period of earnest, wise and consecrated work for the glory of God and for the good of men. This is an occasion of profound interest to Christian workers not only in this country, but in lands beyond the sea. Pastor O'Connor has performed a delicate and difficult work with heroic courage, rare patience, wholehearted consecration, and with manifest tokens of God's approval.

This work possesses features worthy of great emphasis. One of its most commendable qualities is the virtue of patience that has been characteristic of our good brother, Pastor O'Connor, and of those who have been associated with him. We all know that patience is one of the noblest of Christian virtues. We all know that patience is power of a well-nigh resistless sort. It preserves the soul in profound peace, and inspires it to noble endeavor. Surely it has been exemplified to a marked degree in this work. Few men have had more trials of patience than have come to Pastor O'Connor; and few men have shown more heroism in bearing trials and winning victories than he has. His work illustrates the Italian proverb which affirms that the world is his who has patience. Mr. O'Connor has won the esteem, confidence and affection of his brother ministers of all denominations in our own country and in many parts of Europe, so we are here to-day to give him our open hand, our fraternal word, and our heartfelt love, sympathy and co-operation. I know that our brother has seen times when heart and hope well-nigh failed. Had he been depending upon human strength and guided only by human wisdom, he might have lost heart and given up hope, but God was with him, and he has realized this truth all these years. He has found that "if God be for us," no one "can (really) be against us."

Another characteristic of this work has been its gentleness of spirit, associated with fearlessness of devotion to the truth. I attach great importance to this quality in human life. There are times when meekness is mightiness, when patience is power, and when gentleness is greatness. He has avoided bitterness of denunciation toward his former co-religionists. The temptation to scathing criticism, mordant denunciation, and caustic sarcasm must have been often well-nigh irresistible. He has been opposed by his former co-religionists with the utmost severity of denunciation. Some of us who have spoken words of appreciation of his work have also been honored by this hostility; but, notwithstanding all the unfair criticism which he has received, he has retained his sweetness of spirit, his humaneness of endeavor,

and his Christliness of aim and method. He has had the gentleness of the lamb combined with the courage of the lion. He has wielded at times a sledge-hammer and has struck tremendously heavy blows. He is a very Luther in his power to strike terrific blows; but in doing so he ever retains his gentleness of spirit, his humaneness of endeavor and his Christliness of aim and method. I know of no man who has been able to thrust so long, sharp and strong a lance between the joints of the Papal harness, and so to pierce the very heart of some ancient superstition, some odious error, or some deadly doctrine, as James A. O'Connor. He has known how to pierce the wrong, while he has advocated and championed the right. He has constantly striven to announce what he believes to be good and true, rather than simply to denounce what he believes to be bad and false. Now therein lies an important principle, a very important principle. It is easy to denounce wrong; it is not always so easy to announce right. The best way to preach down error is to preach up truth. Then error falls by its own inherent weakness; then truth stands by its own noble and divine strength. Mr. O'Connor believes with Shakespeare that "truth is truth to the end of the reckoning." He has learned the principle taught us by Milton: "Let Truth and Falsehood grapple; whoever knew Truth put to the worst in free and open encounter?" Brother O'Connor believes that truth, when liberated, when given fair play, will sublimely take care of itself; and he has, therefore, been willing to trust in Truth, and has striven to liberate the Truth of God from the errors of Rome. This is an important discovery that he has made, and this is a wise and beautiful method that he has adopted. It is a wonderful thing to discover the truth and to give the truth a chance to make itself known.

Pastor O'Connor has seen that through the long and weary centuries the simpleness of the Gospel of Christ has been hid: the face of Christ has been covered; and the face of the mother of His humanity has been presented. More prayers have been offered to the Virgin than to the Divine Son; instead of the simple Gospel of the Son of God, believing which

men can be saved for time and eternity, there have been rites and ceremonies of human device and application.

I recognize, too, the wisdom of James A. O'Connor in using the pen and the press, as well as the tongue and the lip, in advancing this work. These are times when the press is mighty, almost beyond the power of human comprehension. We cannot afford to work without the press in religion, in politics, or in business. A sanctified press is one of the mightiest instrumentalities this side of God's Throne for the support of truth and for the overthrow of error. When the pierced hand of the Son of God is laid on the press of the world, the Eastern sky will be radiant with the crimson and gold of millennial dawn. Our brother and those associated with him have had sufficient sanctified common sense to use the press in this work, and that most efficiently.

The Magazine entitled THE CONVERTED CATHOLIC has been a potent influence in advancing the simple truth of the glorious Gospel of the blessed God. It is a Magazine which has been edited and circulated in the spirit of which I have already spoken—the spirit of fairness, gentleness and justice—and in enunciation of truth rather than in denunciation of error. These characteristics have marked THE CONVERTED CATHOLIC from the beginning. It is also characterized by clearness of reasoning, familiarity with the history and errors of the Papacy, and also with the Bible as the antidote to these errors. Courtesy marks it at every point. Not Lord Chesterfield, but the Divine Christ, is the master of etiquette; and the critic who catches His spirit, and who strikes heavy blows in His name, will not violate the courtesy inseparable from the true knight of the Cross. The Golden Rule is the finest formulation of gentlemanly conduct which has ever been given to the world. The Golden Rule ought to stand at the head of all books of etiquette as embodying and formulating the noblest principles of gentlemanly conduct ever permeating human society. The Golden Rule could stand at the head of every page of THE CONVERTED CATHOLIC. I have greatly admired our brother's method in the conduct of this Magazine. He has been a gentleman while he has

delivered his sledge-hammer blows and made his rapier thrusts into the heart of error. The influence of this admirable Magazine has been felt by tens of thousands on both sides of the sea.

I think his letters to various dignitaries in the Roman Catholic Church have shown clear thinking and the most logical reasoning and courteous manner that I have ever known. I'll venture to say that these letters have been read and re-read in many a secret Papal conclave, and that they have been fully discussed. I am quite sure, did we know all the facts, that the discussions in many a secret gathering were largely modified by the articles in this Magazine, and that public utterances have been moderated by the same influence.

Furthermore, I am convinced that **THE CONVERTED CATHOLIC** has been instrumental in the conversion to Protestantism of many influential priests, and distinguished members of the Roman Catholic Church, even in Rome itself. I have often said that if I were a Roman priest in America, I would keep my people from going to Rome. Luther received light by going to Rome. He once felt that if there was any place in the world where God was honored, that place must be Rome; but, on the contrary, he found, as thousands of others from that day to this, that if there is any place on earth where Satan is supreme it is in Rome.

THE CONVERTED CATHOLIC ought to be circulated by hundreds of thousands of copies. It is a powerful protest against error, and an eloquent and puissant advocate for truth and for God. It beautifully blends true American patriotism with the teachings of pure and undefiled religion. It would be difficult to name a better use to which any American patriot and sincere Christian could put thousands of dollars than into the circulation of this able and excellent Magazine—**THE CONVERTED CATHOLIC**. It has permeated great masses of men and women. It is like the leaven that was put into the three measures of meal, which quietly worked until the whole was leavened. May God send it out as leaves for the healing of Roman Catholics and for the uplifting of the nations, by whatever name they are called!

One cannot but admire the name which Pastor O'Connor has given to this beautiful "Christ's Mission."

That name lifts this work—this sweet, wholesome, humanitarian, patriotic and thoroughly Christian work—above racial prejudices, medieval superstitions, religious bigotries and sectarian animosities. It is a name which is music in the ears of men bound by the chains of traditionalism, and trodden upon by the heel of ecclesiastical tyranny. Only eternity will reveal how many Catholic men and women have found Christ's Mission to be light in darkness, joy in sorrow, and divine inspiration in apparently helpless despair.

Christ alone can save. None but Christ! Go to Him and find peace, and joy, and salvation. I think that truth is the spirit of this place. I think that is the significance of this name—Christ's Mission. Sweet name! "Name that is above every name!"

If Mr. O'Connor had the means greatly to extend this noble work, he could correspondingly multiply the blessings which the Mission could impart to thousands of souls.

We believe that the future will be still more full of blessings than the past; and when Pastor O'Connor's earthly work is done, may he and we cast our crowns together at the Master's feet, saying: "Not unto us, not unto us, but unto Thy Name be the glory," and sing under heaven's high dome of the love of Christ which is truly undying, and which fills earth and heaven with its celestial echo.

Christ's Mission is an incorporated religious and missionary Society which owns a fine building in New York City, entirely devoted to its work.

THE CONVERTED CATHOLIC

A MONTHLY MAGAZINE.

Specially designed for the instruction of Protestants regarding Romanism, and the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

JAMES A. O'CONNOR, PUBLISHER,
331 West 57th St., New York.

Subscription, per Year..... \$1.50

Entered at the Post Office, New York, as second class matter.

The Unevangelized Millions of Brazil

BY REV. T. COLLINS JOYCE

It is now fifteen and a half years since the writer went to this sadly neglected country. Brazil is the largest Republic of South America, and the only Portuguese-speaking nation. In area this great country is larger than the United States of America. The people are descendants of Portuguese settlers. One of the greatest evils of the Portuguese colonization was the introduction of Jesuitism with all its accompanying horrors and degradations, including the diabolical Inquisition, which in Bahia was set up in a building which has since, in the providence of God, and to His glory, been transformed into a mission-hall and school.

ROME-BLIGHTEB BRAZIL

Rome has blighted Brazil for four centuries, politically, socially, morally, and religiously. This grand country, with natural advantages and beauties unequalled in any other land, lies like a great giant bound by the strong chains of superstition, ignorance, and lust, as a direct result of Rome's baneful sway. The fanatical Romanist as truly worships the image of his saint as the African his idol, and the priests do nothing to remove this idolatry. The social, moral, and religious blight of this terrible system is dreadful.

The iniquitous confessional with all its attendant corruption is in itself at once one of the most glaring evils and greatest safeguards of Rome's supremacy. True, a reaction is fast setting in against this vile institution, but it will take centuries to free the people from its pollution. The priests teach the people openly to disregard the civil marriage, the only one recognized as legal since the Republic, and encourage them to observe the religious ceremony which is entirely without value before the law of Brazil. The result of such teaching in a country so immoral as Brazil may be better imagined than described. The position of women, with but few exceptions, is indeed a sad one. Generally speaking, in the upper classes the wife is an ornament, while in the lower she is but too often a slave. Slavery in the past and gambling in the present have greatly contributed to the laxity of the people. The slave imported from Africa did the work, consequently the already indolent Latin became still more so, while the intermixture with the negro weakened and demoralized the race. Gambling is indulged in by all classes, sexes, and ages; lotteries are sanctioned and run by the State.

SOLUTION OF BRAZIL'S PROBLEMS

Do we believe that the solution of all Brazil's problems is to be found in the acceptance of Christ and His Gospel? How it would change all this! How it does change it in the individual believer! Thank God, thousands have been rescued from the fires. But how many more might have been if you at home had obeyed the Master's behest. But the most part of Brazil's twenty-two millions have never had the opportunity of accepting Christ. In the populous city of Bahia, with its quarter of a million inhabitants, there are only three missionary churches working. True, we have established cottage meetings and some six or seven regular Gospel meetings around the city, but how few they are in the midst of such a multitude of deluded souls! There are hundreds of large towns and districts where the sound of the Gospel has never been heard in the State of Bahia alone, not to mention the other twenty states.—From *South America's Indians*.

THE BANNER OF THE HOLY SPIRIT

Writing in "Brazil," Mr. J. H. Wright says: "At Whitsun-tide one may see in Brazil a decorated pole with long streamers, surmounted by a symbolic figure of a dove, and many people, intelligent-looking men included, reverencing the same, even raising their hats as they pass. In the country a little procession is formed of men and boys who follow with small drums and triangles, and as they approach a house, the women and children run to meet it, kissing the dove most piously. This is supposed to be a remedy for backwardness in speaking, and anxious mothers hold up their little children for them to kiss the beak of the sacred bird. This object, whatever the original intentions of the priests might have been, is one of the many gods of Rome, and when the people speak of the Holy Spirit, they refer to this sacred banner, or else to their wafers blessed by the priests, bearing the same effigy of a dove, which are piously kept by the faithful to be burned in case of thunderstorms as a protection from lightning. What an awful blasphemy, that people should be thus trained to believe in bits of paper and rubbish as a means of grace. Satan deludes men by thus degrading and altering the true doctrines of Christianity, and if he cannot get them to give up religion altogether, he will change the truth into a lie, and the power and holiness that come from faith in the blessed Holy Spirit are utterly unknown. Knowing the truth, may we yield ourselves more entirely to His influence, lest we also be drawn away by empty forms and ceremonies."

Definite Notice to Subscribers

The article with the above heading, which appeared on the last page of the April CONVERTED CATHOLIC, produced good results. Some subscribers have requested that the notice be printed again this month, and that the issue of the Magazine for May be sent to all, whether they have paid or not. The following is a sample of the communications received:—"My subscription to THE CONVERTED CATHOLIC expires soon, but I do not want it stopped until I expire, and I hope that will not happen for a good many years. I shall renew next month. If you stopped the magazine, I would be as mad as Roosevelt gets on certain occasions.

H. R. P."

This is the notice:

"This month is positively the last period allowed for THE CONVERTED CATHOLIC to be sent to any persons who have not paid for it this year. It will be a pity to drop the names of many readers from the mail list; but they must send notice now if they wish the magazine to be continued. With the Divine blessing it will continue to be published while there is need of such a paper. But those who do not wish it Godspeed cannot expect to have it sent to them any longer. The increased cost of printing renders this impossible. 'Tis true, 'tis pity, pity 'tis 'tis true."

"Kindly send the subscription this month, or say something about it."

When the difficulties of this work are considered, it is too bad that careless persons should add to them by the neglect of a simple duty. It remains now only to bid a long farewell to such forgetful friends and to express the hope that there will be no hard feelings for cutting them off from the mail list, though it will not be easy for us to forget the loss of the subscriptions.

During all the years of this publication and of the work of Christ's Mission, the subscriptions and contributions of every nature have been wisely used. They have been prayerfully bestowed, without constraint and willingly, and the divine blessing has accompanied them. All who have taken part in the work by their prayers and gifts have seen the best results from their kindness. Much has been done, but still there's more to follow.